

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, APRIL 7, 1910. NEW SERIES VOL. XII. NO. 14

TEN THOUSAND DOLLARS A DAY.

(Mississippi's Share of This Task).

(Wm. H. Smith, Ed. Secy.)

That is the task which Southern Baptists have set before themselves for the month of April for foreign missions. The Convention instructed the Board to lay out its work on the basis of \$538,000. The Board has felt that it must go to the limit set by the Convention in making its appropriations. Even then many important needs had to be left unsupplied. Up to the last day of March only \$221,087 had been received in Richmond. This leaves over \$10,000 for each day in April to be raised.

This is a tremendous task, but we have a mighty people and they an Omnipotent God upon whose power they can rely. In his name it must be done. The results of failure would be disastrous. The Board would be handicapped and embarrassed in all its plans. No new missionaries could be sent out and the great offer of assistance in putting more adequate forces on the fields would go by default. All our missionaries would be compelled to continue to bear unreasonable burdens. A fine company of well-equipped volunteers whom God has called to go would have to wait in bitter disappointment. Millions to whom we could carry the light of life would be left in the darkness. Hell would rejoice and heaven would weep over our failure.

Now think of what would follow if we succeed in this great task. A shout of triumph would go up from all over the world and heaven would join in our joy. All our lonely toilers in heathendom would take fresh courage, feeling that the hearts of the people at home are with them. A goodly number of noble young men would begin making their arrangements to go to the front. And Southern Baptists could stand before God with the consciousness that we have been faithful in a duty which his providence has placed upon us.

With these alternatives before us we cannot for one moment think of failure. We must succeed. It is only necessary for us all—pastors, churches and individual Christians—honestly before God to do our best. If we have the will, a way can be found.

If each state will raise the full amount of its apportionment there will be sufficient funds to pay all obligations on the Board, because the appropriations have been kept within the limit fixed by the

Convention. If any State falls short, it will, in all probability, mean just that much indebtedness in our foreign mission work, for the reason that we can scarcely hope that any State will go much beyond its apportionment.

The apportionment for Mississippi is \$36,000. Up to the first of April only \$10,131 had been received in Richmond. This leaves \$25,869 still to be raised. This is the share of Mississippi Baptists in the great task. Let them arise in the strength of God and prayerfully resolve that it shall be fully accomplished.

Richmond, Va.

HOW WE STAND.

(A. V. Rowe).

Our apportionment to foreign missions \$36,000.00

Paid to date 13,000.00

Our apportionment to home missions 26,000.00

Paid to date 11,000.00

This is the great mission month of the year. The frosts of winter are gone, the balmy breezes of spring are here. Already nature is lavishing her gifts, and behind nature is our God from whom cometh every good and perfect gift, crowning all with the unspeakable Gift. As his gifts tell out his love, so let our gifts to him tell out our love in sending his good news to the needy lost sons and daughters of men, that they may come into the same inheritance with ourselves, becoming the sons and daughters of God.

\$2,000 BEHIND LAST YEAR.

(Robert H. Tandy).

A recent letter from the Home Board brings the information that the receipts of the Board to April the first were \$2,000 less than last year. This in the face of the greatly increased appropriations for the year is indeed alarming. \$215,000 are needed to meet the obligations of the Board and only a month in which to get it.

How can we explain this shortage in the offerings, in this year of prosperity, when we remember that last year we contended with a great financial panic. Surely our Southern people are not lacking in their loyalty to this gigantic agency for the saving of our Southland.

We rejoice that Mississippi is ahead of some of the other States and slightly

ahead of her record for last year, but we are undertaking a 20 per cent advance. Only three Sundays remain in which to raise \$16,000. Men of Mississippi, the call for your service and sacrifice is urgent. Brother pastors don't fail us for the cause's sake. We have had scores of cheering letters and we believe in the promises they bring. Several churches have made large advances, but it will take a heroic effort on the part of every church to bring us to our goal. We are trusting you brethren, and we believe you will not disappoint us. Several pastors have kindly agreed to visit any churches which need their help in securing a good offering. If you need the services of a visitor, please let us know at once.

FIFTH ANNIVERSARY.

(W. A. Hewitt).

At the close of March, the First Baptist Church of Columbus celebrated the fifth anniversary of the present pastorate. The main auditorium, the Sunday School rooms and parlors of our large, beautiful and commodious building were thrown open to receive the pastor and the 600, and more, new members added to the church during these five years.

A fine program was splendidly rendered, and some things that have been accomplished during the last five years were mentioned, and the next five years were pictured as bright and full of opportunities. The evening was very enjoyable and profitable; and many people expressed the desire that the pastor and his wife might be allowed to labor with them another five years.

This period has been filled up with work, sacrifice and joy; and the Lord has greatly and graciously blessed us. I am profoundly grateful to God that he sent me to this goodly city and to this great and growing church that has in it multitudes of consecrated men and women, who are more and more willing to be used of the Lord for the overthrow of wickedness and for the enthronement of Christ and righteousness.

The church has always stood unitedly by the pastor in every battle that has been waged—whether it was against sin in high places, or for the bringing in of large sums of money, or waging a campaign for souls—they are always ready for the fight.

The Lord richly bless The Record and her readers, and use us for his glory in my prayer.

News in The Circle.

By MARTIN BALL.

The church at Earle, Ark., has called Pastor A. H. Mahaffey, of Trimble, Tenn., and he enters the field at once.

Rev. John L. Ray, who has been studying at the Seminary at Louisville for sometime has accepted the call to Block-ton, Ala.

Dr. M. E. Broadus has resigned at Clarksville, Mo., and will move to St. Louis. He was one time pastor at Greenville. He will move May 1.

The church at Elizabethtown, Ky., is rejoicing in a great revival recently conducted by Evangelist D. P. Montgomery. Pastor W. R. Stewart is happy. 55 additions.

Pastor S. A. Wilkerson, of Columbia, leaves to accept the call to Rockdale, Texas. When Texas wants a good preacher Mississippi must furnish him. We have them the best kind.

Rev. J. A. Jenkins has resigned the pastorate at Wetumpka, Ala., and will move to Montgomery. It is his purpose to engage in evangelistic work. The tendency that way seems to be growing.

Pastor F. R. Burney had a good day last Sunday with Shiloh Church, Carroll county. A good Sunday School was organized, and a fine collection for foreign missions taken. The pastor is much encouraged.

The church at Union City, Tenn., has called to the pastorate Rev. J. J. W. Mathis, an ex-Mississippian. It is not stated what he will do. Union City is a field full of labor and Bro. Mathis is abundantly competent to meet the demands.

The simultaneous meetings in Memphis are beginning well and it is thought they will prove a great blessing to the city and build up all the churches. Rev. Fleetwood Ball is reporting the meetings for the Commercial-Appeal.

The First Church of Oak Cliff, Texas, formerly an anti-Convention church, has called Rev. J. R. McGill, of Longview. He is to succeed Rev. J. J. Kellum who goes to Coleman as pastor.

Pastor T. R. Waggoner, who recently resigned at Athens, Tenn., to accept work at Hubbard City, Texas, has received a warm welcome from the Texas brethren. He is a splendid man and a fine preacher.

At Abeline, Texas, Evangelist T. T. Martin has recently held a splendid meeting. There were 64 additions—34

by baptism. Dr. C. C. Coleman is the pastor. The Lord is wonderfully blessing Bro. Martin.

Rev. Loyd T. Wilson recently aided Pastor Garrett, of Court Street Church, Norfolk, Va., in a meeting. 33 received for baptism. Bro. Wilson once did some very effective work at Winona.

In the meeting at Moberly, Mo., conducted by Evangelist W. D. Nowlin, of Owensboro, Ky., there were 103 additions. Bro. Nowlin will aid this scribe in a meeting beginning the 4th Sunday in May.

The church at Morganfield, Ky., recently lost its house of worship and pastor's home by fire. Loss \$18,000. No insurance. Pastor C. W. Knight will arrange at once to build.

The Tabernacle Church, Richmond, Va., is in the midst of a great meeting. The pastor W. L. Ball, is being aided by Dr. W. W. Hamilton, of Lynchburg, Va., formerly general evangelist of the Home Board.

Evangelist H. A. Hunt, of the Home Board, is traveling this month in Arkansas in the interest of the Home Board. He recently held a fine meeting with the Immanuel Church, Little Rock, Ark.

The Baptist Advance presents a splendid picture of Dr. Len. G. Broughton, of Atlanta, Ga., who goes to lead the Baptist churches of Little Rock, Ark., in a union Baptist meeting. Dr. Broughton will reach Little Rock April 4.

The new church at Brinkley, Ark., Rev. J. G. Harris pastor, was dedicated last Sunday. Dr. J. F. Love, of the Home Board, preached the sermon. It is said to have been a great sermon. The building cost \$7,034.77, of which the Home Board gave \$2,500.

The Houston Church is expecting a great attendance at the North Mississippi Sunday School and B. Y. P. U. Convention April 19-21. Let every pastor and Sunday School worker go.

It does this scribe good to learn that the First Church, Jonesboro, Ark., of which he was pastor for quite awhile, gives this year \$744 for home and \$1200 for foreign missions. Well done.

Dr. Weston Bruner has begun work as general evangelist of the Home Board and is now engaged in a good meeting with the First Church, Jacksonville, Fla., Dr. W. A. Hobson pastor. The Board had a difficult time securing him, but he is well worth the struggle.

The Baptist Standard contains a masterful editorial in reply to the article of Dr. Morehouse of the Home Mission Society of New York concerning the admission of the Illinois churches in the Southern Baptist Convention. Dr. Gambrell was at his best in this editorial. He deals with fundamental principles.

The church at Ware, Texas, recently ordained to the full work of the gospel ministry Bro. C. B. Thompson. General Missionary W. L. Skinner, one of our wandering Mississippians, says Brother Thompson is an excellent man and is heartily welcomed to the Panhandle country.

HOW MISSIONS APPEALED TO THE TWELVE.

(Wm. A. Borum).

A strong and most pathetic appeal for the enlistment of all of Christ's disciples in missionary endeavor is the circumstances attending the sending out of the twelve by the Master as recorded in Mat. 10:1-5.

In the verses preceding (9:36-38), Jesus' heart is shown to be in great heaviness for a lost world. He talks to his beloved disciples about it. Said he, they are as sheep having no shepherd, scattered abroad. Pray for them. The harvest is great and the laborers few. Pray for the laborers, that the Lord may send them into the perishing harvest field.

The Savior's heaviness became contagious. The earnest exhortation to prayer moved them. They prayed. The Spirit gave them great liberty in prayer. The vision of a lost world opened to them. They prayed for harvesters to labor in this waiting field to gather its precious grain. As to how much they prayed, how long, and with what earnestness is read between the lines.

The sacred writer continues, Jesus "called to him the twelve, and gave them power and sent them forth." Yes, because when they prayed their souls imbibed the missionary spirit of their Master; and when he called them for further conference over the situation, they came, every one of them, saying, "Lord, here am I, send me." And "he sent them forth, and gave them power."

The great burden on our Boards and our faithful secretaries will be easily lifted when the loyal disciples of our Lord begin praying the prayer that Jesus taught the twelve.

It is a prayer that will so honor their Lord, that they shall be given great liberty and unction by the Holy Spirit, and they shall rise from their faces saying, Lord, here am I, send me; Lord here is mine, a love offering; send forth laborers into the waiting harvest fields.

Then shall giving be a privilege, a pleasure; and begging and pleading and prizing for mission money shall no more be known in the land.

BAPTISTS AND THE BIBLE.

(S. J. Skevington, in Standard).

II. Tim. 3:16-17: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work."

What is the attitude of Baptists toward the Bible? That, like every other such question, is determined by our distinctive principle, the essential spirituality of religion. Christianity is life, eternal life. The life of God in human experience; the inner fellowship of the spirit of man with the Spirit of God. It is wholly a personal relation, a vital union of man with God through Jesus Christ. It is not dependent on any external agency, not even the Bible. There were Christians of the noblest type before the New Testament was written. Christianity is not the religion of a book, the Bible is the book of Christianity.

God revealed himself to men through prophets and apostles, and supremely in and through his Son, he revealed himself in the experiences of human life, and supremely in the experiences of him who is the life as well as the light of the world, and the record of these divine revelations has been graciously and providentially preserved for us in the Bible. Jesus wrote no book. He was in himself God's perfect revelation, and wrote himself in the hearts of his disciples. A few of them wrote what they saw and heard and felt in his presence, and how his truth began the spiritual conquest of the world. Our Bible is a human book. It would be of little value to us if it were not, for we are human. It did not come down from heaven, already printed and bound. Men wrote it, men compiled it, men translated it. They were evidently men of great literary ability. They have produced a literature that stands unmatched among the masterpieces of the world.

But the Bible is far more than mere literature; even such literature as the rich gifts of such men as Moses and Paul, David and John, Isaiah and Luke, could produce. It is a human book, the cream of human books, but it is far more than that. It is a divine book, a book of divine revelation to men, a book whose contents and influence can be accounted for only on the hypothesis that it is a divine book, a book written by men inspired of God. Men wrote it, but the Spirit of God wrote its message first in the hearts and lives of the men. It is a self-revelation of God, of his love and grace, of his purpose of redemption, of his plan of wooing and winning back our prodigal race to filial fellowship with himself. It is such a revelation as man never could have conceived, if the divine

hand had not parted the veil and the divine Spirit had not breathed the truth into his soul. It is God's book; the inspired record of divine revelation; the setting forth in human thought and language of the vision and experience of heavenly truth and grace as revealed by the Holy Spirit.

Home Mission Receipts Up to April 1.

(Victor I. Masters, Ed. Secy.)

The receipts of the Home Board up to April 1st this year have been \$108,596 against \$110,654 up to the same date last year. In other words, the present receipts are \$2,000 behind the receipts to the same date last year.

The Board is greatly distressed at this situation. There is evidence of a decided increase of interest on the part of our people in home missions. The demand for our literature was never so great, and there are other evidences of a broader interest in the magnitude of home missions.

Still, in the face of the instructions of the Convention to increase our budget to \$343,500, which is \$50,000 more than was raised for home missions last year, we are within thirty days of the close of the fiscal year, and more than \$2,000 behind the amount raised for the same date last year.

During the month of April last year Southern Baptists raised \$171,341 for home missions. If we are this year to provide for the actual obligations assumed by the Home Board it will be necessary to raise \$226,400 in this same period, an increase of \$55,060 over the amount raised in April last year.

The only difficulty in doing this is the difficulty of enlisting to this end a larger number of our pastors and our churches in zealous, prayerful effort. Our Southern Baptist people could raise this entire amount in a single Sunday if we could place our burden upon their hearts.

Mississippi Baptists last year raised \$22,062 for home missions. In the month of April last year Mississippi churches raised \$13,975. This year the State had sent up to the Board \$9,986 on the first of April. If Mississippi Baptists are to raise their apportionment for this year it will be necessary for \$16,014 to be sent in within thirty days.

We must have some large gifts from brethren of large means and a great many liberal gifts from many of moderate means. These, added to the general collections, which we beg shall be taken in every church, should raise the apportionment.

We beg that church and associational treasurers will not delay in forwarding their home mission collections to the proper official. This is very important. Our books close on the 30th of April.

We beg that State and associational

vice-presidents will urge upon the pastors in every association to take a special home mission collection.

The Board has no vocation except to administer wisely in home mission endeavor the liberality of the brotherhood. To it in this hour of crisis we bring our cry. Brethren beloved, people of the Lord, let us arise and do something large for home missions and let us do it now. Home Mission Rooms, Atlanta, Ga.

RICHTON.

(E. W. McLendon).

Our meeting closed here last night, having begun on the 15th. Bro. J. B. Leavell, of Indianola, did the preaching except the last three days. Evangelist R. F. Jaudon, Hot Springs, Ark., led the singing and did the preaching the last three days. The Lord gave us a great victory for which we are truly thankful, giving him all the praise. There were only six professions. Some of these were church members whose lives were not consistent and realizing their sin, repented and publicly confessed their wrongs and took a stand for God and the church.

There were twenty-nine accessions to the church—13 by baptism, 15 by letter and 1 restored. There were 11 who will join the Methodists.

One young man, a graduate of Mississippi College, surrendered his life to preach the gospel. A consecrated youth 16 years old, one of the young ladies teaching in the public school, a young doctor and his wife, who is a Jewess, and who was converted and baptized in the meeting, and a young lady member of the M. P. Church, surrendered their lives to do foreign mission work as the way is opened. This night was the high-water mark of the meeting. To see a bright, cultured Jewess, just converted to Christianity, consecrate her life with her husband to do foreign mission work was a joy unexpected. Her mother tried to buy her back to Judaism and used other means to try to keep her from being baptized. She spurned the money and turned aside and prayed God for grace and strength to follow her Savior. I don't believe I have ever had such a feeling of seriousness and solemnity in administering the ordinance of baptism as when I buried her with Christ in baptism, knowing that she had forsaken so much to follow him. I have been here two months. We no whave 250 members. Richton has about 2,000 inhabitants and is growing quite rapidly. The Baptists have a great opportunity here. There are a number of strong, promising men and young women in our church. Pray for us.

The Baptist Record

CAPITAL NATIONAL BANK BUILDING, Opposite Post Office.
\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as
Second-Class Matter

—BY THE—

MISSISSIPPI BAPTIST PUBLISHING COMPANY.

T. J. BAILEY, Editor and Manager.

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CONFIDENCE.

You can't get on, no matter what your business is—whether you are a steeple-jack or a coal miner—unless you have confidence.

Confidence in others, confidence in your tools of trade—and most of all, confidence in yourself.

There is a wide difference between confidence and the exaggerated ego. Sometimes a man with the perpendicular pronoun most pronounced in his make-up crowds his way to the front; but he doesn't hold it if he keeps on thinking more of the impression he is making than of the business he is doing.

But don't for a moment get it into your mind that the man who has honest confidence in himself and his ability to make good, is the one who sprinkles his conversation full of capital I's.

Many a business success has been wrought simply on the foundation of faith that the man had in himself. By the same token many a structure has gone well up into the sky and then came tumbling down because the "I"-beams were too heavy for the rest of the edifice.

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Overconfidence is an affliction; underconfidence a calamity.

If you can strike the happy medium, believing quietly in your own ability to go ahead and do things, others will realize it and help you achieve your aim in life.

And the successful man who holds on to his success to the end of his days is the one who mixes confidence and modesty in equal proportions and keeps them balanced!

GETTING ON.

The man who is not afraid gets on.

It isn't the chap who is always carefully trying the ice with a timid foot who skates across the pond; it is the one who, taking all things into consideration, strikes out boldly.

Same way with business. You can't sit still and expect the world to bring its orders in on a silver platter. You have to mix boldness with brains, and go out for them yourselves!

The man who is afraid to take responsibility will never be troubled with taking large profits from his business. The pusher may be obnoxious at times; but the pusher is one hundred per cent better than the stand-stiller.

All the feather-bed world loves a lover. But all the business world loves the man who dares—if he does a little thinking along with his daring. Shirking responsibility, holding back so that you may get every possible angle on the question before you go ahead, hesitating, pondering past the psychological moment—these are the things that have kept the failures you know just where they are.

Getting on means getting busy. It means taking the initiative when others hesitate; recognizing opportunity a square away, and realizing that tomorrow is a day that never gets here! Don't be foolhardy in your energy. But don't forget that the God of Success likes a Goer!

The Men's National Missionary Congress will be held in Chicago, May 3-6, 1910.

The twenty-fifth annual meeting of Mississippi Teachers' Association will be held at Meridian, April 28-30, 1910. An elaborate program, handsomely gotten up has been sent out.

Alabama and Mississippi are running neck and neck and are ahead of all the States in enrollment in the study courses, but Mississippi has received more diplomas than any other State in the South.

Rev. W. A. Borum entered upon his work as pastor of the First Baptist Church, Jackson, on April the first,

preaching his first sermons on last Lord's day, to fine congregations. The forces are being lined up for a large gathering of mission funds for April.

Some time since an article reached us on "A Sad Commentary On Some Preachers." It is a good article, but, following a well-established rule in journalism, we have not published it. We would appreciate it if the author would let us know who he is.

A trip into the country, to Briar Hill, three miles from Florence, was taken by the editor. The day was delightful, the Sunday School splendid and the congregation at the preaching hour was good. Rev. Wayne Sutton is the efficient pastor and Bro. W. W. Williams is superintendent of the Sunday School. We feel that it was a day of real progress in the Master's work.

Any person who wishes additional information about the trip to the Southern Baptist Convention at Baltimore can get it by writing to T. J. Bailey, Jackson, taking particular pains to close two 2-cent stamps. It requires this to cover actual expenses, and the person who does not enclose the stamps need not expect any reply. This is a plain statement, but this is the way it is.

Rev. E. N. Walne, now in the States on a vacation from our mission field in Japan, spent an hour in our office Tuesday. He is very hopeful of the outcome of mission work in Japan. He and his noble wife will return to Japan in August or September. He worked nine years without a week's rest. In him is found a fine type of strong, consecrated Christian manhood. May God deal tenderly with his servant and honor him for his labors and sacrifices.

The Baptist Hospital, located in Jackson, has just closed its first quarter's work. It has done \$1,250 worth of work in the quarter, \$75 of which was charity work and the other \$1,175 was paid work. At this writing the hospital is crowded to its utmost capacity. What a volume of work could be done, if only we had the room and general equipment. We hope to see the good day when we shall do \$50,000 worth of work per quarter.

Rev. J. O. Crawford, of Phoenix, writes: "I went down the Yazoo last Saturday, crossed over near mouth of Little Sunflower, preached Saturday night, organized a Sunday School on Sunday morning with 27 members, preached again Sunday morning to a large and interested crowd of people. At the close of service more than 20 people responded to the proposition to strive to

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attain a higher and better life in Jesus Christ. Some grown up people in that vicinity cannot remember ever having heard a sermon preached. It has been about 20 years since there was a minister in that community. Miss Susie Peebles, of Hinds county, who is teaching there, had already worked up an interest in the Sunday School."

When this issue reaches our readers, there will be only three short weeks—twenty-one days—in which to complete the work of this conventional year. What shall the record be? Let every redeemed soul ponder this pregnant question seriously. Each of us will have to account for the part he plays in this great drama.

Let us be much in earnest prayer that all of us shall acquit ourselves creditably in the present situation. For as sure as God is on the throne our prayers of faith will not prove fruitless.

Let us carefully study God's word, be plastic in the hands of his Spirit and obedient servant of his providences. These strenuous days demand alertness and assiduity on the part of every Southern Baptist. The task is such that the very best in every one is demanded. We are able to possess the land. All that is needed is first a willingness, the same quality so strongly and constantly urged in apostolic days. If there shall be first a willingness, the victory is assured. Let us give ourselves fully and the money will be forthcoming. To reach the goal we have set for ourselves will require an average of \$2,000 for each day till April 30th.

A SIGNIFICANT EPISODE.

The recent episode at Rome involving the Pope and Theodore Roosevelt, ex-President of the United States, is significant, and will, perhaps be far-reaching upon the nations. The expected did not happen. The nations were looking forward with alertness to the Pope's reception of Mr. Roosevelt. It was Mr. Roosevelt's purpose to have an interview with his highness, but his representative imposed conditions which were promptly rejected by our free American citizen. The little tilt which occurred between Mr. Fairbanks, ex-Vice-President of the United States, and the Pope a few weeks ago, made the latter more careful, if possible, than ever about whom he receives. The fact that Mr. Fairbanks delivered an address to the Methodist people in Rome and in other ways encouraged them seems to have greatly enraged the highness of this dignitary of Rome. Remembering this incident, the vicegerent of our Lord determined to hedge the ex-President in with hard conditions. He announced that he would meet the ex-President on the condition that he would in no way aid and encourage Protestants

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in Rome. The ex-President very properly broke off further negotiations with the Pope, declining to see him or to have anything whatever to do with him. This will naturally have the effect upon American Catholics of lessening their blind and slavish reverence and obedience to the Pope.

THE MEANING OF "BARACA."

(C. E. Crossland).

There are a great many people who do not know the unique origin and meaning of the word "Baraca." Indeed, there are some Sunday School workers to whom this will be a bit of new information. Since the word "Baraca" is now a most usual one in the vocabulary of Sunday School workers throughout the entire world, it will be well to know how we came to have it.

In the 20th chapter of II. Chronicles will be found the story from which "Baraca" is secured. Briefly it is this: the kingdom of Judah was threatened by an army of its enemies. Good King Jehoshaphat prayed unto Jehovah for deliverance, and the Lord answered this prayer by vexing the hosts of the enemy, so that they fell upon and slew each other. Thus when King Jehoshaphat and his people went from Jerusalem out to the scene of the camp of the enemy, they found most of them slain and the remnant fled. They also found so many jewels and riches that they were three days gathering up the spoil.

Then comes the 26th verse, as follows: "And on the fourth day they assembled themselves in the valley of Beracah; for there they blessed Jehovah. Therefore the name of that place was called the valley of Beracah unto this day." The margin translates this Beracah as "blessing."

When Mr. Marshall A. Hudson organized his first class for young men, he wanted a name for it. In carefully reading his Bible, he came upon this word meaning "blessing," and seized it for his class. The spelling of the word was changed slightly, so as to permit the making of the monogram-design which is so familiar in well-organized Sunday Schools today.

Baraca has indeed been a real "blessing" to thousands, and literally hundreds of thousands of young men all over North America and the world. It could not but bless them, when it has brought them into the Sunday School and to the Bible and to God.

Every pastor and superintendent and teacher of young men or boys ought to investigate carefully the Baraca Class idea. Its wonderful success from every viewpoint proves conclusively the correctness of its methods. The author of this article will be glad to furnish, free

of any charge, full information to any reader. Simply write a letter to C. E. Crossland, Nashville, Tenn.

Philathea.

In like manner, the young ladies have a most appropriate name for their organized classes. The word "Philathea" is made up from two Greek words and means "Lovers of Truth."

The history of the derivation of these two great words in our modern Sunday School and religious life will make an interesting item for the scrap book of the reader of this article.

A GREAT DEED.

Flat River, Mo., March 30, 1910.
The Baptist Record:

I notice in The Record of recent date that you seem to have no one to pay the postage (\$1.00 each) on the subscriptions for the Mississippi men on the foreign field. I write to say that I will pay the dollar each for those you may not have obtained at the time of receipt of this letter. Just send me a statement of the number and I will remit. Thus let all of our Mississippi men have The Record.

I trust that you are well.

Theo. Whitfield.

The above letter is self-explanatory. We had several times published that Mississippi had fourteen missionaries on foreign fields, and that we would send The Record free to all these, if brethren about over the State would send us the amount of \$14—\$1.00 each—to pay the postage. Up to this date we have received \$8.50. Rev. Theo. Whitfield pays the other \$5.50. We will continue The Record to the fourteen, but if any brother or sister feels rebuked by Bro. Whitfield's generous act, and wishes to satisfy his or her conscience, he or she may send what he or she wishes to help The Record bear a part of the \$28.00, the cost of sending paper to these fourteen.

LAYMEN'S DAY AT WHITE OAK.

(T. E. Summers).

Our laymen's service at White Oak was a success in every feature. Prof. J. L. Johnson, of Mississippi College, accompanied us to that little country church in the northwest corner of Copiah county and gave us two of his very best addresses. Prof. Johnson knows how to interest people in this great mission movement and arouse them along the line of other Christian duties and privileges.

Our mission contribution amounted to \$101.50, with about \$70 paid in for foreign and home missions, the rest to go to State missions. When I tell you that this church has about 20 active members I am sure you will agree that we have done well.
Clinton, Miss.

Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

THE GOSPEL OF THE KINGDOM.

Lesson 2. April 10.

(Matt. 9:35; 10:5, 40, 42).

Golden Text: Freely ye received, freely give.—Matt. 10:8.

The King's First Missionaries.

Verses 35-38, 9th chap.: What cities and villages were these? (Supposed to be those in Galilee. Josephus says there were over 200 cities and villages at this time).

What was the "Gospel of the Kingdom?" (That "good news" he had set forth in the Sermon on the Mount).

What sort of distress and scattering is here referred to? (The terms refer to their moral and spiritual condition. Their proper leaders had misled them and left them to wander).

Who was the "Lord of the harvest?" (God).

Verses 1-4: How did Jesus select his twelve apostles? (Jno. 1:35-51; Matt. 9:9, etc.).

On what basis did he make the selection? ("Follow me.")

Were they men of influence, or men of promise?

Were they learned or teachable?

How did comradeship with Jesus change them? (Several of them became leaders).

How did Jesus give them "authority?" (Chap. 10:1).

What epithet does Matthew add to his own name? (Verse 3, the other three writers omit this).

What does it suggest as to his character?

Which one of the twelve was not a Galilean?

Repeat verses 2-4, giving the list of the disciples.

Compare verses 2-4 with the other lists of the twelve apostles (Mark 3:16-19; Luke 6:14-16; Acts 1:13) and explain the minor differences.

Verses 5-15: Why did the disciples need such careful instructions? ("This was new business for these raw recruits. They were earnest young men who had caught Jesus' spirit, but they lacked his native tact, his intuitive wisdom, his wonderful knowledge of men and God.")

Why did Jesus send them only to their own countrymen? ("Intensive work first, then extension." Home missions, then foreign missions will follow as a natural consequence. Jesus had his heart on the Gentiles, and had a man in training for them (Paul) but the time was not yet

ripe for preaching to others than the Jews.

Did Jesus limit his work to the Jews? (John 4:9; Matt. 15:22-28; Matt. 28:19).

Who were the "lost sheep of the house of Israel?" Does this imply that there were some members of the house of Israel already saved? (The whole Jewish nation is meant. It does not imply that some were already saved).

What five things did Jesus instruct them to include in their program of service?

Why did they need to do anything but preach?

Why should they minister to the physical needs of men?

What were Jesus's orders about equipment for the journey?

Why take no money with them, or any change of clothing?

He forbade them to take any reward for their labors—they had received freely and were to give freely—or to take any extra things on their journey, money, bag for food, extra coat, shoes or staff, for they were worthy of being cared for physically by those whom they cared for spiritually.

How were they to treat people who refused them hospitality?

What was it to "salute" a house, and what significance has it? (This was a custom of the times, and the usual salutation was "peace be to this house.")

What is meant by "let your peace return to you?" (It is recalling the blessing because the household is unworthy to receive it).

What is meant by "shake off the dust of your feet?" ("It was borrowed dust, and where nothing could be given by the messengers nothing, not even the dust, should be received by them.")

Verse 41: What is meant by "a prophet's reward and a righteous man's reward?" (These closing words of cheer appeal to the shy, sensitive ordinary man. What we reverence in others we are approaching for ourselves. It is a way to goodness which can be cultivated.)—Sanders.

Verse 42: What did Jesus mean by these "little ones?" (The weakest and humblest of believers).

Seek Further Answers.

In last Sunday's lesson we learned that Jesus' enemies said he was a devil. He replied by "going about teaching, preaching and healing." Do you answer your revilers in that way?

What happened to Sodom and Gomorrah? (Gen. 19).

In all the lists of the apostles given, whose name always stands first in the group of four? Why?

Who in the second group of four?

Who in the third group?

Which one is always named last?

Who were fishermen?

Which of the twelve were brothers?

Of which ones do we know practically nothing?

Who afterwards took the place of Judas?

What is the meaning of the word apostle? Of missionary?

What do you learn from this lesson in regard to personal work of Christians?

Are you doing your part of the King's business?

THAT PARAGRAPH IN "NEWS IN THE CIRCLE."

(Martin Ball).

Since the Pastors' Conference at Meridian has taken enough interest in the statement made some weeks ago in "News in the Circle" possibly it would be well enough to get at the cause, or reason why the paragraph went in. In my possession are two letters, which ask the question, why Pedo-baptists should have a theological seminary since any one could listen to the lectures at the Southern Baptist Theological Seminary and never hear a distinctive Baptist note sounded? They ask, "Is that right?" I had no right to question the statements made, especially in view of the recent correspondence and discussions which have appeared in some of our papers, between some of the professors and prominent pastors. Dr. Mullins wrote me, at once, and asked my reason for the statement, which was given him. In my reply to his letter "what was in my mind" was revealed to him. The paragraph was written not without consideration—and certainly with no intent to injure the Seminary. My deeds since I left the Seminary at Greenville, S. C., will testify that I have been a friend. It has never been my privilege to do what I would like to do for the Seminary. My salary has always been small, as I have worked for weak churches. My purpose was to add what I could to get our teachers to proclaim the principles which, as Baptists, some of us hold very dear. Sometimes the gap has been let down.

OAK RIDGE.

(J. E. Barnett).

Last Lord's Day was a great day with my little country church at Oak Ridge. We have about 20 resident members. We gave \$403.50 to foreign missions. This is a little over \$20 per member. We had just given \$200 for State missions. I think we will do as much for home missions.

A VISION FOR WORLD-WIDE MISSIONS.

(Luke 24:45-51).

(J. H. Coin).

The Need of the Hour.

"Then opened he their understanding, that they might understand the scriptures." Lack of understanding of our obligation to a lost world is the paralysis of our suffering cause. Too great a distance from the loving, throbbing heart of the Man of Sorrow is causing the lost motion in the machinery of the kingdom of God. We are ignorant of his life, his work, his suffering and his death. We have not felt his great love for a suffering world. We have not realized how all heaven was disturbed over earth's lost men, and what it cost to redeem them, how the angels stand looking over the battlements of God, desiring to come to earth singing heaven's song of redemption, leading the lost to Christ.

Watch that centurion driving the spikes into his hands and feet. Now, look at him as he stands watching him there. Hear the last cry of agony. What pain, what anguish, what drops of blood! Did ever man shed blood as pure, as sacred, as priceless as that? And what for? For you and me and the lost millions of this sin-scarred earth. But, it's all over, and the thunders are answering from heaven, the graves are opening and the sleeping saints of the earth are coming forth to look on the most shameless tragedy that ever stained this earth. But what about the centurion? Look at him coming away, see the wagging of his head and hear him say: "Surely this man was the Son of God." Ah, if we would stand there under the shadow of the cross until we could see as this man saw, there would be a mighty shout of conquest go up from this favored southland, our boards would be relieved, and there is not enough dignity in the Southern Baptist Convention, and not enough coldness in Baltimore—as near as it is to the North—to hold back the shouts of triumph when the cry of victory smote the ears of God's toiling saints!

How we need to see as he saw, feel as he felt and love as he loved! If we could only realize what his suffering meant! Geo. W. Truett is fond of telling this story. A little girl came home from a neighbor's. She said, "Mother, Mrs. ——— has such beautiful hands, and your hands are so rough and ugly. Why didn't you have beautiful hands?" The mother told the child that she would explain it to her when she was old enough to understand. Some years after, the child brought up the subject again, and the mother explained that when she was a helpless babe, she fell into the fire, and that mother dragged her from the fire and put out the flames with her hands,

and the hands were disfigured for life by that act. When the story was ended, the child was on her knees, with arms around mother's neck, kissing the ugly hands and crying, "they are not ugly hands; they are beautiful hands—my hands!" Oh, those hands that snatched me from the fires of hell! They are beautiful, beautiful hands!

The Hope of the World.

"It behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations." It was necessary, for there was no other hope. "There is none other name," etc. "Whosoever calleth upon the name of the Lord shall be saved. But how shall they call on him in whom they have not believed, and show shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

A beautiful legend is told of a conversation between Christ and the angel Gabriel. Gabriel said to the Lord: "You must have loved those sinners of earth with a great love to go down there and suffer and die for them?" "Yes," said our Savior, "more than they will ever know." "What is your plan?" asked the angel. "Well, I have left Peter and John and the other apostles to point them in the right way. Then, all those who shall be saved are to make it their business to carry on the work." "But, suppose they fail to tell the people of the way of life?" asked the angel. The Lord was thoughtful for a moment. Then he raised his eyes, that were moist with the thought, and said: "There is no other way!" This is but a legend, but wrapped up in it is a truth that burns deep into the inner life and makes our cheeks burn with shame as we think of how God's people are playing with his work. The Baptists of the South are spending more every year for things that actually hurt them than they are giving to the cause for which their Lord gave his life, and wasting enough every ten years to preach the gospel to every nation under the sun.

Witnessing for Christ.

"And ye are witnesses of these things." What sort of testimony are we giving to the world of the suffering and death of the Lord and his power to save? It means something to be a good witness. In the first place, a witness must know something. The court cares nothing for your opinions. It has some of its own. Do you know anything? You must know Christ in the heart, through his word and through what he is doing for a lost world. There are thousands among us who never see a religious paper. They fill their minds with the murders, divorces and political rotteness with

which the secular papers are filled, and see nothing of the marvelous sweep of Christ's progress through the sin-blighted earth, nor the need of the millions dying without him.

A witness is worth nothing as a witness unless he tells what he knows. See a professed Christian slinging his arms like a wind mill, extolling the virtues (?) of his political favorite, trying to make votes for his man, and stand dumb as an oyster when Christ needs his testimony.

A Parting Blessing.

"And he led them out as far as to Bethany, and lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." It is reasonable to suppose that our Lord, in these last moments with his followers, would give them instructions about first things. It is a momentous time. His eyes are big with the interest of a lost world, and the glories to which he is going. His heart was never more tender and loving than now. His last message to his friends as he goes back home, is the most important of which he can think. He gives it to them. Carry the gospel to every member of Adam's race, and as you go on your mission of love, take with you this my parting blessing—goodbye!

All through the lives of these men of God this last scene passed before their eyes, and the last words rang in their ears, their nerves tingled with keenest joy as they went on through their struggles to death for him. Hear him, Baptists of Mississippi, as you struggle, almost ready to give up, "Lo, I am with you all the days, even unto the end of the age." Our secretaries are fighting for their very breath, the faithful ones are praying and working and weeping. Let us not forget that he is interested, that he is watching to see if we will be true, and that he is waiting to bless.

"Bobby Wild Goose."

When Robert Raikes founded his ragged schools in Gloucester, England, in 1780—the origin of the present Sunday School—the street crowds followed him and his poor boys with the cry of "Bobby Wild Goose and his regiment."

Now there are more than 26,000,000 members of the Sunday Schools of the world. At the World's Convention in Washington, May, 1910, there will be delegates present from nearly every important country and missionary center on the globe; representative, native or missionary, of fifty-one nations having already registered. The attendance from the United States and Canada had to be limited by states and provinces, on a pro rata basis, to keep the gathering within wieldable limits. Between 250 and 300 missionaries are expected to attend the convention.

A NEW BOOK.

BAPTIST PRINCIPLES.

Letters From a Father to His Son.
(By E. E. Folk, D. D.)
Cloth, 12mo., 398 pages, price \$1.
prepaid.

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Many a father will wish to read these letters as his own message to his child. They are thoroughly good.—Baptist Sunday School Board, Nashville, Tenn.

Southern Baptist Convention

Baltimore, Md. May, 1910

VIA

B. & O. S. W. R. R.

FROM ALL SOUTHERN POINTS
OVER THE ALLEGHENY MOUNTAINS. STOP-OVER PRIVILEGES AT LOUISVILLE, CINCINNATI, PITTSBURG AND WASHINGTON.

Delegates interested in this movement or contemplate the trip should address the undersigned for such information as will guide them on the journey.

EVAN PROSSER, T. P. A.
R. S. BROWN, D. P. A.
Louisville, Ky.

A Bunch of Lilacs and a Bunch of Boys.

On Huntington avenue, Boston, was standing a lady, holding a big bunch of lilacs, waiting for a car to take her to her home in one of the beautiful suburbs of the city, where such flowers grow. A hunch-back newsboy edged up and cautiously sniffed the flowers. Daring away and around the corner, he brought three other boys to share his delight of sight and smell. One was bold enough to touch the flowers, just to make sure that they were real. The lady appeared not to see the boys, though keeping an eye on them all the while, much to her amusement.

The four boys suddenly reappeared, but with still another boy, a gentlemanly little fellow, who, touching his cap politely, said, "Beg pardon, Madam, will you sell me one of them flowers?"

"What would you be willing to pay for one?" asked the lady, more in fun than in earnest.

"I'll give you a nickel for one. It's worth more than that, I know, but I'll have to sell a number of papers to get that money back."

The five boys showed great interest, while the lady was as much interested as the boys, though for a different reason. She was delighted to discover a love for flowers in such boys, while the boys had a deeper motive than the lady expected, but she was soon to learn. Selecting a long stem with two beautiful bunches of flowers on it, eager to see what he would say and do, she handed it to the boy, saying, "Well, I will give you this little bunch as a present."

"O thank you, marm, thank you," exclaimed the grateful little fellow, and touching his cap, off he skipped, followed by his companions, and away they went around the corner.

Curious to see what next, and sure of a sequel, the lady lingered and looked around. Glancing across the wide avenue she saw the boy with the lilacs enter a fruit store, soon to come out with a big banana, but no lilacs. Daring across the avenue he disappeared around the corner again. Interested to know just what was going on around that corner, the lady moved along till she saw a bunch of eight news-boys, each with a piece of that banana in his hand, and each hiding it away in a hungry mouth. Then the lady perceived that those boys had an appetite for fruit as well as appreciation for flowers. Skipping quickly back she awaited further developments.

Business was resumed and papers sold here and there by those alert little fellows, one to a man standing near the lady and by the very boy to whom she had given the flower.

"Why, what have you done with your flower, my boy?" In his rushing about the boy had lost sight of

the lady, supposing she had taken her car long ago, he was quite taken back by her question.

"Why, I dunno, I must have dropped it."

"You couldn't lose such a large flower as that. Are you sure you didn't give it away?"

"Sure, marm."

"Can't you find it, so big a flower?"

"Haven't time to hunt for it, marm. This is my busy hour."

"Does that fruit man sell flowers like these?"

"Him, over there?"

"Yes."

"No, he don't sell flowers."

"How did you get that banana of him?"

"Aw, you be one of them wimen what asks so many questions! I swapped the flower for that banana."

"You did? Do you like bananas?"

"Yep."

"Could you eat a big banana like that yourself?"

"Yep, two or three of them."

"Then what made you cut it up and give it to the other boys?"

"You see me do that?"

"Yes."

"Well, you see them my chums, and I divided with them."

"Why did you divide with your chums?"

"That's the way we do. If I hadn't divided with them I'd sell no more papers on this corner. They'd make it too hot for me."

Surely, that bit of news-boy etiquette was an interesting discovery.

"Could you eat a whole banana now?"

"Yes, indeed."

"Do you think your seven chums could eat a banana apiece?"

"Yes, marm." This was said politely, but with great assurance, as one who knew well the capacity of his chums.

"Then meet me over there at the fruit stand."

They met almost at once, as it took little time to get the boys in by a peculiar call. All other business was dropped and there stood twelve hungry news-boys—instead of the eight expected, taking the whole bunch of a dozen bananas already bought by the lady. She expected to save four for herself. She evidently was not the mother of hungry boys. But it was a great sight—that bunch of twelve boys, each with his whole banana, bowing his thanks to the kind lady whom all then excused for asking so many questions. But the bananas soon disappeared, and so did the boys.

Then the lady became interested in the fruit-seller, a fine American lad of about seventeen. "What made you buy that bunch of lilacs?"

"Well, I bought that for my mother. We used to live in the country, and had a lilac bush in our garden

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I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drains or the follies of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription, free of charge, in a plain, ordinary sealed envelope, to any man who will write me for it.

This prescription comes from a physician who has made a special study of men, and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor—failure ever put together.

I think I owe it to my fellow man to send them a copy in confidence, so that any man, anywhere, who is weak and discouraged with repeated failures may stop drugging himself with harmful patent medicines, secure what I believe is the quickest-acting, restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 226 Luck Bldg., Detroit, Mich., and I will send you a copy of this splendid recipe in a plain, ordinary envelope free of charge. A great many doctors would charge \$2.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

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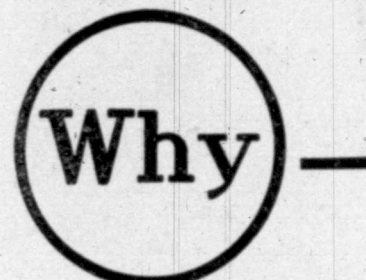
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Some few people still buy soda crackers in a bag is hard to say.

But it is easy to understand why increasing millions of a Nation's people keep on getting and eating more and more

Uneda Biscuit

(Never Sold in Bulk)

5¢ a Package

NATIONAL BISCUIT COMPANY

Mississippi College.

Founded 1826.

300 to 400 young men in attendance every day of every session for several years past!

Two splendid new buildings erected two years ago at a cost of seventy-five thousand dollars.

Best Science Building in Mississippi to be erected next spring and summer!

Extensive courses in Latin, Greek, French, German, English, Mathematics, Natural Sciences, Moral Sciences, History, Bible.

Excellent Faculty, consisting of the President, nine experienced Specialists and three finely educated Assistant Professors. For Catalogue address

REV. W. T. LOWREY, D. O., LL.D., President.

CLINTON, MISS.

PRINTING OF QUALITY
WITH PRICES
HEDERMAN BROS.
JACKSON, MISS.

"How then can you swap a banana for flowers?"

"I am allowed three bananas at noon with my lunch. But not such big ones as the one I gave the boy. So I called that two of my bananas for today's lunch."

"And why do you work here?"

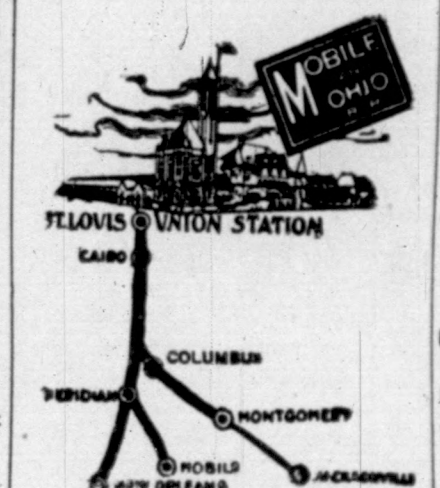
"Well, I used to sell papers, like those boys, after father died, four years ago. But this pays better, and besides I study nights and hope some day to enter college."

Thus did the lady, having her full share of Yankee curiosity, and not at all backward about asking questions, get facts enough concerning boys that morning to set her thinking and talking on that subject for days and weeks to come. In fact she was still thinking and talking about it when I called upon her months afterwards, relating to me what I now have related to you.

Uncle Frank.

Improving Upon Our Blessings.

We ought to consider our best blessings of yesterday as a lot plans for tomorrow. No matter to what heights of spiritual experience, or victory, or service, God has permit-



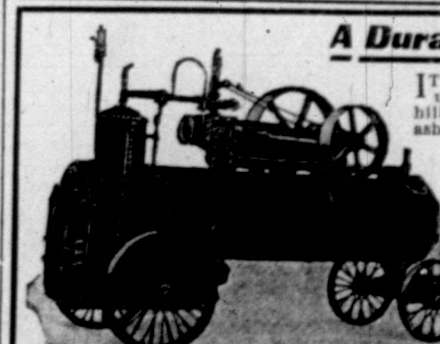
A Word to the Wise

The next time you contemplate a journey to the North or East—St. Louis, Chicago, Cincinnati, Buffalo, New York, Philadelphia, Washington, Baltimore, etc.—consult us and we will give you the best there is in rates and routes. You will enjoy traveling on the M. & O.

The Dining Car service is excellent.

C. RUDOLPH, General Agent.

R. V. TAYLOR, JNO. M. BEALL, General Manager, MOBILE, ALA. General Passenger Agent, ST. LOUIS, MO.



A Durable PORTABLE Engine

It is easily moved, and being built to resist hard usage, may be conveniently handled in rough, hilly country. The wheels cannot burn from hot ashes or fall to pieces from shrinkage in hot weather, because they are built entirely of steel. This outfit is complete in every detail. The engine and boiler are piped up completely, the exhaust pipe running into the stack.

We have another portable, mounted on skids, and still another with only the boiler on wheels, and the engine resting on a foundation at the side of the boiler. Wouldn't you like to have us mail you our free catalog with full specifications? Write for IT TO-DAY.

WHEELAND MACHINE WORKS, 2700 Sydney St., Chattanooga, Tenn.

Don't Buy An Organ

too hastily. That is, don't buy until you have money enough to get a good one. To buy a cheap organ where a little more would get an Estey would be almost like throwing money away. You'd have the whole thing to do over again soon.

Address

Estey

Brattleboro, Vt.

Send 20 cents

to The Baptist Forum, Atlanta, Ga., and secure a copy of that excellent Journal. They have a good proposition for all who do this. Send at once.

The Baptist Forum, Atlanta, Ga., is a Magazine of one hundred pages, the largest we have ever had. It has a most excellent list of contributors. Send twenty cents in stamps for a copy. A good proposition will be submitted to you at once.

ted us to attain, we know that he has greater heights ahead for us. Whether we reach the still better, higher things depends upon our readiness to do our part: he is sure to do his part. A Christian worker, writing to friends about a special uplift he had received, expresses his thankfulness that the uplift abides, and then add discerningly, "May I do my part to make it rise all through 1910!" We shall hold the good that is in our past blessings better than we do if we persistently determine to gain, through ever more faithful duty-doing, still richer blessings day by day.—S. S. Times.

WOMAN'S WORK

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley, Jackson, Miss.)

Woman's Central Committee:

MRS. J. A. HACKETT, MESSEDIAN, President of Central Committee
MRS. W. R. WOODS, MESSEDIAN, Secretary of Central Committee
MRS. W. S. SMITH, MESSEDIAN, President of Sunbeam Work
MRS. MARTIN BALL, WINONA, President of Young Woman's Missionary Union.

Officers of Annual Meeting:

MRS. J. D. GRANBERY, HAZLEHURST, President
MRS. A. J. AVEN, CHINA, Vice-President
MRS. GEO. W. RILEY, JACKSON, Recording Secretary

"Others shall sing the song,
Others shall right the wrong,
Finish what I begin—
And all I fail of, win."

"What matter, I or they?
Mine or another's day,
So the right word be said
And life the sweeter made."

—Whittier.

"Put not your trust in money, but

put your money in Christ."

"A great many children get on the
wrong track because the switch is
misplaced."

MISSIONARY CALENDAR.

April 10, Sunday—

That more missionaries be sent to
Japan.

Matt. 9:38.

11, Monday—
For Rev. and Mrs. E. W. Bouldin,
1906, Fukuoka, Japan.

Psa. 67:6.

12, Tuesday—
Miss Ida Taylor, 1905, Teng Chow,
China.

Col. 3: 3.

13, Wednesday—
The Bible women of Japan.

II. Tim. 4:17.

14, Thursday—
Rev. and Mrs. P. P. Medding,
1907, Kagoshima.

I. Pet. 5:7.

15, Friday—
The Theological Seminary at Fu-
kuoka.

16, Saturday—
Rev. W. M. Adams, 1908, Teng-
chow, China.

Phil. 3:10.

IMPORTANT.

(A. K. Woods, Cor. Secy.)

It is very important that those de-
siring to be recognized as delegates
at the coming W. M. U. meeting at
Baltimore send in their names at
once to the State Central Committee.

Miss Crane sends the following in-
structions:

1. 20 delegates from your State
besides vice presidents. Send one card
signed to delegate, reminding her to
bring it to convention to present at
registration office.

2. Please impress upon delegates
to be there if possible before 2:30
p. m. Wednesday, May 11, to regis-
ter. Chapel of Seventh Baptist
Church, St. Paul Street, corner North
Ave., Baltimore.

3. Delegates' badges will be given
when credential is handed in at reg-
istration office in Seventh Church,
also handbook, program, etc.

4. No one will be admitted by
ushers to delegates' section except
those wearing delegates' badges. Del-
egates will please be sure to register
at registration office before entering
first session, so that they may obtain
these badges.

5. State committees are requested
to furnish their delegates with State
badge before leaving home. Name of
the State will not be on delegates'
official badge.

In regard to No. 2, I wish to say
that we shall be very glad if the del-
egates will take the trouble to come
to the registration room some time
before the hour set for the opening
session. It will make the appoint-
ment of committees and in fact the
whole work of the recording secreta-
ries very much simpler if each dele-
gate will feel responsible for turning
in her credentials. Will you kindly
impress upon the delegates that, as
our body of representatives is now
larger than before, it will simplify
matters for the ushers and delegates
too if the latter will always wear
their badges.

The back of the credential card
contains brief and we hope clear help
to the delegates.

IMMIGRATION.

(Mrs. Z. Taylor).

Usually we have set before us the
magnitude and the importance of the
problem of the foreigners in our
midst by astounding numbers. It is
easy to give figures which in them-
selves are sufficient to alarm every
patriotic spirit, but let us not deal
in figures at this time; let us rather
look at some reasons why we should
give the gospel of Jesus Christ to
the foreigners in our midst, whether
they be few or many. Certainly there
are reasons enough for such a work.

First, then, the duty which we owe
to the foreigners will test our con-
formity to scriptural command and
example. That fact made plain there
ought to be no hesitation on the part
of a Baptist. It ought to settle the
whole question for him or her. Let
us see, what does this mean? "Thou
shalt love thy neighbor as thyself." A
command of our Lord. With this
command before us what are we to
do with our foreign neighbors who
are settling all around us? Is not
this the easiest and quickest way to
get the gospel to all nations by win-
ning these to Christ and then let
them help us with their brethren who
are still in the dark? Many nations
have representatives in our midst.
Missouri has large numbers of Ger-
mans. Louisiana is thickly settled by

the French and thousands of Mexi-
cans have crossed the border into
Texas soil.

What shall we do with the flour-
ishing Italian colony of Tontitown
in Arkansas? Although it has only
been a few years since Austin Carbin
started this colony, and it had a hard
struggle for years, it is now a model
one.

The largest Mexican colony in the
United States, about 14,000, is in
El Paso. There are also large colo-
nies in Austin, San Antonio, Corpus
Christi, Brownsville and at other
places. If we would save Mexico we
must save the Mexicans in Texas.
The building of our splendid new
house of worship in El Paso is by
far the most important step ever
taken by the Baptists for the evan-
gelization of Mexico as well as for
the evangelization of the Mexicans
in Texas, New Mexico, Arizona and
California. The foreigners who came
to us in former years were of a high-
er class of English speaking people.
They were mostly Protestants and
came for religious advantages. Now
they are coming from all parts of the
earth; and are a much less desir-
able class.

They were mostly Protestants and
came for religious advantages. Now
they are coming from all parts of the
earth; and are a much less desir-
able class. They not only are Catholics
and pagans, but they do not even
speak our tongue. Their purposes
are not religious, but mercenary.
When we think that one of seven of
our population is foreign born, and
taking the families of those who are
foreign born it makes about every
third person of the United States a
foreigner, especially in the North.
What influence does the foreigner
have? Because of their vast number
and speech, America is no longer an
English people. Our largest cities are
being dominated by them. Only five
of thirty-eight of our largest cities
have a majority of native whites. For
example, New York City is the great-
est foreign missionary territory ac-
cording to area on the globe, 80 per
cent of its population being foreign.
Chicago is no better, with 90 per
cent foreign. We see in New York
and Chicago what our Southern cities
are fast becoming. If our cities con-
trol our country and foreigners domi-
nate the cities what is the outlook
or future hope of our beloved Amer-
ica?

Aside from other degrading in-
fluences they are making America a
hot-bed of religionisms. There are
300 separate religious organizations in
our land. What is to be the final
religious outcome? The struggle is
on between the power of good and
evil. The possibilities for good in the
situation give us glorious opportu-
nities. We must maintain this land
of ours as a Christian country and
to keep a pure type of Christianity
we must evangelize the millions who
are coming in our midst. By leading
these to Christ year by year they
would in turn go back and lead
others.

Let me remind you that opportu-
nity here, as everywhere, is impor-
tunity. The Christian men and wom-
en of this nation will turn the bal-
ance of eternal destiny for these for-
eigners or they will soon have the
balance of power in this nation.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism
whether muscular or of the joints, scia-
tica, lumbago, backache, pains in the
kidneys or neuralgia pains, to write to
her for a home treatment which has
repeatedly cured all of these tortures.
She feels it her duty to send it to all suf-
ferers FREE. You cure yourself at
home as thousands will testify. No
change of climate being necessary (this
simple discovery banishes uric acid from
the blood, and brightens the eyes, giv-
ing elasticity and tone to the whole
system. If the above interests you, for
proof address Mrs. M. Summers, Box
232, South Bend, Ind.

Immigration is the vital question
of the hour with our nation. South-
ern Baptists must meet the issue, and
we are cognizant of the fact that the
legislative halls are trying to devise
means of controlling and assimilating
this influx of population that stands
clamoring for citizenship. The im-
pulse of adventure that brought the
first immigrants across the waters
400 years ago is still operating to
empty the over-crowded countries of
Europe and the East into the lap of
waiting, alluring, expectant America
—that country of boundless oppor-
tunity.

\$52,000 is asked. Will we reach
the apportionment? Not without
much prayer and steady heroic work.
Second Baptist Church, Jackson.

Blood Poisoning and Erysipelas.

Both of these diseases are produced by
germs. How often you hear of a trivial in-
jury, a mere scratch, causing death. The
skin protects us against germs so that every
injury ought to be properly treated. For
festered wounds, cuts, bruises, old sores,
chronic ulcers, carbuncles, boils, burns,
poison oak, and all inflammation, "Gray's
Ointment" is the quickest, surest remedy.
Get a 25c box and have it ready on your
medicine shelf, or if you have never used it
before write for a small trial box which we
will gladly send free, postpaid, to prove its
merit. Address Dr. W. F. Gray & Co., 812
Gray Bldg., Nashville, Tenn.

Mr. B. G. Worth, Wilmington, N. C., writes:
"I have been extolling Gray's Ointment for
over fifty years. I am now over 86 years of
age and would not be without your ointment
for anything."

THE
QUEEN & CRESCENT ROUTE
OFFERS many advantages to those
who contemplate attending the
Baptist Convention

at Baltimore. It is many miles shorter
via Chattanooga, Bristol and Washing-
ton, and operates in both directions
daily through sleepers without change;
also the most modern electric lighted
coaches and dining cars. A very cheap
rate will be authorized.

For information as to rates, schedules
and stopovers, call on

S. A. STONE, Ticket Agt., Jackson, Miss.
JNO. W. WOOD, T. P. A., Meridian, Miss.

U. C. V. REUNION

Mobile, Ala., April 20-28th.
Apropos of the approaching Reunion
of United Confederate Veterans, the
Mobile & Ohio Railroad Co. is distrib-
uting a handsome illustrated folder
descriptive of Mobile, the Reunion
City for 1910. Mr. Jno. M. Beall,
C. P. A., Mobile & Ohio R. R., St.
Louis, Mo., will be pleased to mail
you a copy on request.

THIS STYLISH \$5.00 SKIRT ONLY \$2.69 PREPAID

This excellent quality
PANAMA SKIRT
is made in the latest design.

Front panel being per-
fectly plain knife pleats
on each side hanging in
the most graceful fash-
ion—finished with
high grade satin
bands over broken
pleats.

This skirt is
particularly well
tailored, and can
be worn with a dress-
ing effect on all occa-
sions. It is the same
style of a skirt that
sells every-
where for
\$5.00. Our
price—four
short while
—of only

\$2.69 Prepaid for this handsome garment—
is made as a special inducement to get
new customers. We guarantee a perfect fit and
entire satisfaction.

After you have tried on this skirt and it don't
fit, or if you are not satisfied with it in every way,
send it back to us at our expense, and we will re-
turn you \$2.69, just as quick as the United
States mail can bring it to you—you have all to
gain and nothing to lose—send your order today.
Sizes 22 to 30, length 38 to 44. Colors black,
blue and brown. Be sure to state plainly the size,
length and color desired.

We want to place one of our
new Style Books in the hands of
every saving woman. It is sent
FREE. Write for it today, and see
the latest fashions and learn how
much money you can save on your
clothing, shoes and hats. We guarantee satisfac-
tion and pay express charges on every article we sell.

RANDOLPH ROSE CO.
RANDOLPH ROSE, Pres.
007 Chestnut St. CHATTANOOGA, TENN.
The South's Greatest Mail Order House

FINE POST CARDS FREE

A Big Package Sent to All Our
Readers Who Write At Once.

To any reader of this paper who writes im-
mediately and incloses 16 cent, we will mail a
set of ten most beautiful post cards you ever
saw. Ten very finest Floral, Easter and Motto
cards, all different, in exquisite colors, silk
finish, beautifully gold embossed, etc., for
only 16 cents. Thirty cards, all different, 25
cents. With each order we include our plan
for getting a beautiful Post Card Album and
40 choice cards free. Address: The Art Post
Card Club, 708 Jackson St., Topeka, Kan.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by
MILIONS OF MOTHERS for their CHILDREN. CURES
TEETHING, with PERFECT SUCCESS. IT SOOTHES
the CHILD, SOFTENS the GUMS, ALLAYS all PAIN;
CURES WIND COLIC, and is the best remedy for
RHEUMATISM. Sold by Druggists in every part of the world.
Be sure and ask for "Mrs. Winslow's Soothing Syrup,"
and take no other kind. Twenty-five cents a bottle.
Guaranteed under the Food and Drug Act, June 30th,
1906. Serial Number 1008. AN OLD AND WELL TRIED
REMEDY.

ONE CENT
is all it will cost you
to write a postal and
everything will be sent you free post-
paid by return mail. You will get
much valuable information. Do not
wait, write it now. THREE CENTS.
Backs rear wheels, lamps, sundries at half usual
prices. MEAD CYCLE CO., Dept. M26, CHICAGO



"JESUS THE LORD OF NATURE."

(Carrie Aultman).

The word "Lord" in the subject
means master or controller of all
things; he created all things and the
creator of a thing knows how to con-
trol it. So this gives our Lord a con-
trol of nature or the defects that the
natural beings are subject to, such
as "raising the dead," "opening the
eyes of the blind," "curing the
leper," or in short curing all manner
of diseases brought before him. So
in this light he is Lord of all nat-
ural beings and has proved himself
to be by his works.

Also the same as to the vegetable
kingdom and in all things.

In Matt. 8:23-26 shows his power
in stilling the raging tempest. This
was done to produce effect upon the
minds of those who were in the ves-
sel. His power over nature and
showing himself to be the Lord of all
things.

Following the stilling of the tem-
pest we have the quieting of the
darker and more terrible storm in
this spiritual world. It is interesting
to note that even the devils recog-
nized Jesus as the "Son of God" and
his power over them.

Reading all the accounts given, we
should be impressed with the quiet
dignity of the Lord and the con-
sciousness of his power over all
things.

Why He Was Lonesome.

"I should think, Tommy," said his
father, "that you might find some boy
to play with you. Now what's the
matter with Johnny Jenkins and the
little Dobbs boy?"

"Pooh! Why, they're a whole year
younger than I am," said Tommy,
contemptuously. "I couldn't play
with them!"

"Well, there's Jack Spear and Wil-
lie Harlow. Won't they do?"

"Yes, but they're a year older than
I am," said Tommy, wistfully, "so
the mean things won't play with me."
—Farm Journal.

Stop Disease!

in your animals or poultry, by giving medicine—not food.

Every animal and fowl that you own, has a liver, and when
it is sick, the real cause is probably a disordered liver.

To regulate the liver, give a few doses of that old, reliable,
well-known liver medicine for animals and fowls—**Black-Draught Stock and Poultry Medicine.**

F. D. Winn, of Randolph, Mo., the popular breeder of prize-pedigreed Poland-China Swine,
writes: "I have great faith in Black-Draught Stock Medicine, especially in cases of torpid liver,
which I believe to be the cause of more sickness in hogs than all others combined. I have re-
cently used this medicine on three sows that were sick and it straightened them out in a short time."

BLACK-DRAUGHT STOCK & POULTRY MEDICINE

Sold by All Reliable Druggists and Dealers.

MEDDLER 2nd. Prize Poland China Boar
At head of Frank D. Winn's herd.

Royaline Oil

The GREAT ANTISEPTIC

YOU can mix one-third water with it and it will
still be as powerful as the other antiseptics.
What does this mean to you? It means that in
Royaline Oil you get A GOOD PAIN MEDICINE
as well as a superior antiseptic which will
relieve Soreness, Inflammation and Pain in any
part of your body. It is good

For Headache, Diarrhoea, Burns,
Swellings, Rheumatism, Colic.

You ought to keep a bottle of Royaline Oil handy; it is
like having a doctor in the house. For man or beast—
internal or external. Does not grease or soil.

25c. and 50c. Druggists.
Royaline Medicine Co., Ltd., New Orleans, La.

WITH
HOOKWORM

WITHOUT
HOOKWORM

HOOKWORM EGGS
SEEN THROUGH
MICROSCOPE

MALE
HOOKWORM

FEMALE
HOOKWORM

HEAD
MAGNIFIED
1000
TIMES

IS THE HOOKWORM SAPPING YOUR LIFE BLOOD?

If you eat well but keep thin, and if you feel tired and list-
less without apparent cause, you probably have HOOKWORM dis-
ease. (Uncolpantia). Millions of minute worms, the head
of each armed with hook-like teeth by which it anchors it-
self to the lining membrane of the intestine, thus sucking its
life into the flesh and making the life blood dry and night.
MOST COMMON DISEASE IN THE SOUTH.
Hookworm is an old disease, but recent tests by army sur-
geons and specialists show that it is vastly more common than
formerly supposed. It is contracted by handling damp soil or
eating uncooked fruits or vegetables. Nine out of ten school
children and hundreds of thousands of grown people in the South
have the disease. Every community has numerous cases. There
is no pain, only weakness and prostration to other diseases.

TREATMENT INVARIABLY CURES.
The "Taylor Prescription," originated by Dr. J. N. TAYLOR,
a prominent physician of Jacksonville, Fla., contains a sub-
stance that sticks the worms so that they loosen their hold,
also a mild laxative that brings them away. The Taylor pre-
scription is perfectly harmless even to those who have not the
disease, so no one need hesitate to take it. The Taylor pre-
scription cannot be filled at ordinary drug stores, but a com-
plete treatment with full directions will be mailed postpaid to
any address on receipt of \$1.00. It cures quickly and without fail.
Send postal money order or registered letter. If personal check
is sent add 10 cents for exchange. Address: Dr. J. N. TAYLOR,
Managing Physician, Hookworm Remedy Co., Jacksonville, Fla.

PRACTICAL DRAUGHON'S Business College

More BANKERS Indorse DRAUGHON'S Colleges than indorse all other business colleges COMBINED.
30 Colleges in 16 States; 21 years' success—100,000 successful students.
POSITIONS secured. Bookkeeping, Shorthand, Banking, English, etc.,
taught at COLLEGE or BY MAIL. Address G. H. SHERILL, Manager, Jackson, Miss.

DEATHS :-:

Mrs. Lora Berry Johnston.

Wife of E. J. R. Johnston, pastor of the Greater Baptist Church, took her departure for the abode of the redeemed on March 23, 1910. For about six months she suffered with a lingering disease that refused to yield to treatment though everything was done for her that seemed possible. Her mortal remains were interred in the cemetery at D'Lo in the presence of a vast throng of relatives and friends, the services being held in the Baptist Church of that place, conducted by the writer.

Mrs. Johnston lived to be 33 years, 1 month and 6 days old. She became a member of Stonewall Church when quite young, was married to Bro. Johnston when 18 years of age.

She left a devoted father, Bro. Leonard Berry, and brothers and sisters, a heart-broken husband, a stepson, to whom she was truly a mother, a son and a daughter with a multitude of relatives and friends to mourn their loss in her demise.

She was a splendid example of Christian womanhood, combining the Christian graces of faith, hope and love in a high degree. The fond devotion with which she was crowned by all classes and creeds in Gloucester demonstrates an exceptional character. Her life was given in self-sacrificing service to the Lord she so truly loved. She was president of the Woman's Mission Society in her church and the Sunday School teacher of the card class, of about thirty little children that loved her most devotedly. She shared with her husband the shepherd heart in a large degree and did a noble service as his co-worker. But she rests from her labors and her works do follow her.

May God's comforting Spirit rest graciously upon her loved ones and lead them lovingly along life's uneven pathway until they are called to join her on the shore of eternal deliverance. We grieve over our loss, but rejoice in her eternal gain.

In sympathy,
J. P. Williams.

Eaton Lee.

Today, March 31, we consigned to the grave all that was mortal of Mr. Eaton Lee. When quite a young man he came to this community, united with Antioch Church and after a few years was ordained as deacon. He served in that capacity as long as he remained with us, and gained the respect and confidence of all by his exemplary life and godly conversation. He was exceedingly liberal—many thought that he gave much beyond his means. He was more than kind in visiting the sick and was a wise counsellor in time of trouble. He was never too busy to attend to his church duties and never swerved from the path of honor and truth.

Four years ago he moved to Vicksburg and served as magistrate, but he always kept in touch with his old friends and the church that he loved so well. About 10 years ago he lost his sight but his children made life

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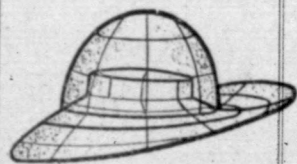
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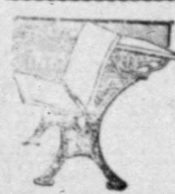


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SUNDAY SCHOOL.

(Vard Scott).

On Sunday, March 27, the Sunday School of Summit Baptist Church carried out the mission program arranged by the Sunday School Board.

First, a song by the school, "Shout the Tidings," after which a prayer by Dr. Sample for special blessings on our mission work, followed by a song by the small children, "Jesus Will Bless the Little Ones." After this a few remarks from our faithful superintendent, Mr. Godbold, on the subject of our mission boards. Then eight small scholars, namely, Hilton Chisholm, Bonny Blount, Hazel Chisholm, Herbert Scott, Clarence McDonald, Anna Hatchett, May Boyd and Mabel Scott, who stood in front of the school, holding a string of flags which represented the different nations. They so sweetly and touchingly recited their pieces, which were given to show us the progress of our missionaries, the necessity of sending more to the fields and of how Christ is making himself felt among the nations. Next, Little Louise Dunn deserves special mention for the expressive manner in which she rendered her part. Her subject was "Louise Story."

Mildred McGehee gave us a pleasing recitation, "Two Offerings."

The school then sang "Are You Helping?"

Brother I. H. Anding, our pastor, gave us an instructive talk on the work of the three mission boards.

The classes then passed to their respective rooms and their offering taken. The superintendent had promised that he would double the amount given by the class that gave the largest contribution. The successful class in winning the contribution was the infant class, their collection amounting to \$12.14.

Several of the teachers had also agreed to double the contribution given by their class. The whole collection amounted to \$50.45.

A special prayer of thanks was offered by Prof. J. D. Wallace.

The closing song, "A Call for Reapers," was then sung.

All present expressed themselves as being highly pleased with the exercises.

Oh, that all would join with us and help to carry the good work on! Pray for us.

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"SEEK" THINGS AT NIGHT.

(L. B. R.)

And what dreadful things they are—these imaginary terrors of the night! We have scarce retired to our couches before they begin to get in their fiendish work. They appear to our inward vision in myriad forms. Through the back door which we are not sure we locked, creeps the stealthy burglar after the spoons mother started to housekeeping

with" or the butter knife, one of our wedding presents.

The faint sound from the kitchen, a mouse probably, or the crackling flames from the few live coals which have maliciously fallen from the range.

The zephyrs gently stirring the leaves will before midnight be a storm demon to destroy our frail house.

Johnny's restlessness—from a

hearty supper—we are sure is an indication of measles, caught from that "Smith child."

Husband has not yet come in from the sick neighbor's. We see his mangled form brought in by sympathizing friends. How many times have we warned him about that railroad crossing! We have almost arranged the details of the obsequies when we hear his footfall on the walk. Drawing a long breath of relief we fall to wondering if the cook will get

here on time in the morning.

The ice in the refrigerator will melt and the cream will sour, we know.

There is sick Mrs. Brown to visit, tomorrow. Mary's last summer's dress to be lengthened; the parlor curtains to be washed; a cake to bake and all the usual routine of labor, and how we are going to accomplish it all, we do not know.

Then the spectre of the children's education confronts us. Will we be able to send John to college? (John has two years yet in the high school). Can Mary go to the Conservatory to finish her musical course? (Mary is studying fourth grade music now).

Shall it be roast or stew for tomorrow's dinner? Meat is so high!

When morning comes there is one more added to the wrinkles on our brow, and the muscles are tired and sore from the tension which has never relaxed. These imps of foreboding and unrealized fears are a healthy brood, hard to down and increasing in inverse ratio to our visions of a watchful Father's care.

When bogies haunted our childhood fancies we cuddled close in mother's arms while she charmed away the terrors with her tender lullabies.

"Underneath are the everlasting arms," cradled securely, can ever hear the "boogie-chasers," and learn to be "calm in thy soul." "He that keepeth Israel shall neither slumber nor sleep." "He giveth his beloved sleep." "When thou liest down, thou shalt not be afraid; yea, thou shalt lie down and thy sleep shall be sweet."

"Fear ye not, for I am thy shield." "Thou shalt not be afraid for the terror by night; nor the arrow that flieth by day."

"He shall give his angels charge over thee, to keep thee in all thy ways."

"If God so clothe the grass of the field * * * shall he not much more clothe you, O ye of little faith?"

"Your Heavenly Father knoweth that ye have need of all these things."

"As thy days, so shall thy strength be."

And when there comes, as come it will to all, a rayless, starless night when with tear-blinded eyes and choking sobs we reach out into the dark, there will come a rift in the cloud and to straining ears the matchless voice: "Lo, I am with you always, and 'though I walk through the valley of the shadow of death I will fear no evil: for thou art with me; the rod and thy staff they comfort me."

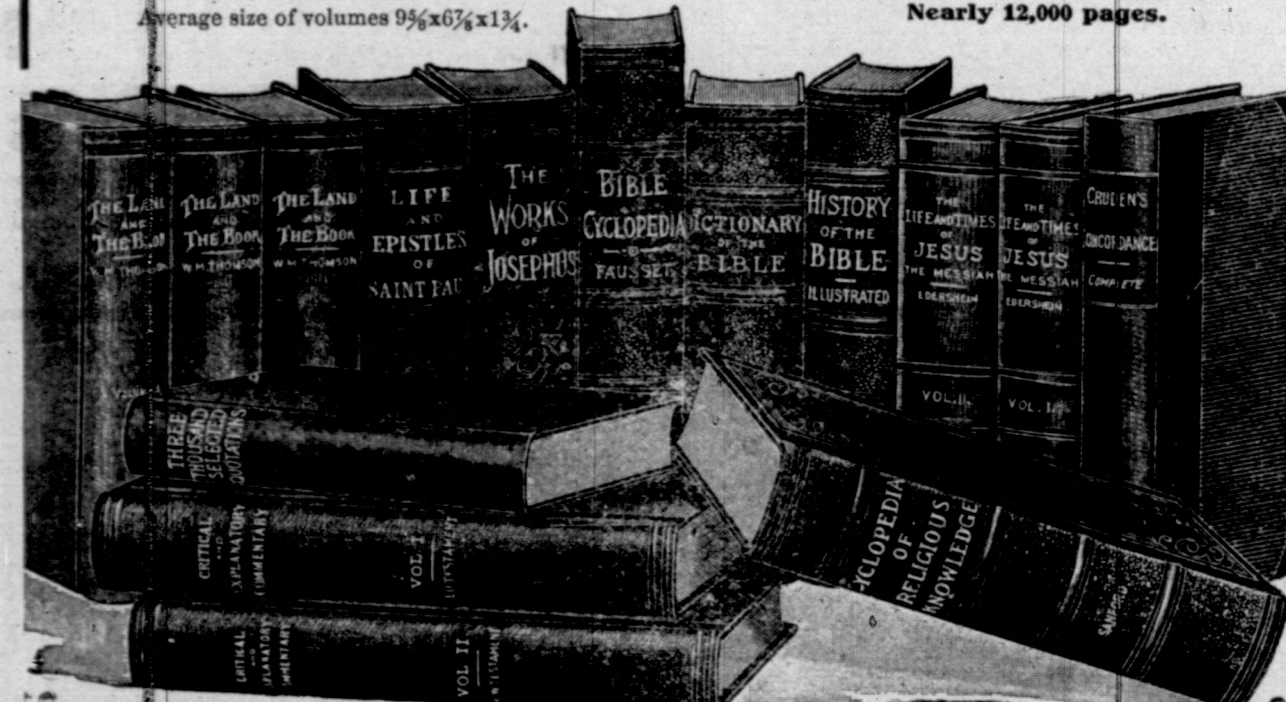
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OVETT.

(Lewis R. Cochran).

Friday, March the 19th, marked the close of Whitfield Line Graded School. A large audience was entertained in the forenoon by Mr. J. L. Johnson, Jr., professor of modern languages in Mississippi College. Mr. Johnson, being an able and capable man, made one of the most interesting talks that has ever been delivered throughout this section of the country and one that will long be remembered by the people of this neighborhood. He has laid the foundation for greater and more profitable work here. The services of such a man have long been needed in south Mississippi, and it is confidently hoped that he will be able to visit our community again soon, for we are sure he has revived us not only educationally but spiritually.

If the influence of one man can accomplish so much in such a vast territory what a great work is done by the entire teaching force of Mississippi College, and what wonderful results are being noted! Mississippi should, and does, feel proud that she has within her borders such an institution with a faculty of the most influential and able men of the State.

Mr. Johnson, full of the earnest zeal that he is, proves his loyalty to his county and his faithfulness to God by serving his fellowman as he does, and as Mississippians and in co-operation with Mississippi College, we thank him for so kindly tendering his services on that day.

When Mr. Johnson had concluded his remarks dinner was served and even the pines smiled to see spread beneath their boughs such a delicious dinner.

At 1:30 o'clock the people again assembled in the school chapel and enjoyed an educational talk by Rev. Chambers, of Ellisville. Mr. Chambers is one of the most enthusiastic school workers of this section of the country and in connection with his ministerial work is accomplishing much.

The oratorical and expression contests followed Mr. Chambers' talk. The contestants, though beginners, did well. Albert Easterling and Della Woodward were the successful contestants for the gold medals given by the teachers of the school.

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